8.

OBSERVATIONS

ON THE

USE of BATHING; WARM and COLD:

AND THE

Diſeaſes it will cure without a Doctor.

WITH

An Account of the *Cicer Venereum*, or ερεβινθος; the celebrated Reſtorative among the antient *Greeks*, uſed in their BATHS and at their TABLES.

Illuſtrated with its Figure.

LONDON:

Printed for J. DAVIS in *Piccadilly*, and M. COOPER in *Paternoſter-Row*.

MDCCLIX.

[Price One Shilling and Six-pence.]

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TO

The Right Honourable the

Lord SOUTHWELL.

My Lord,

IF I could want better motives for laying this ſlight treatiſe at your lordſhip's feet, there is a duty would compel me to it: the thought on which 'tis built was wholly yours: and tho' my very juſt ſenſe of its imperfections forbids my putting my name to the piece; I may, without boaſting, ſay, that I felt an extreme pride when your lordſhip thought me equal to the undertaking of reducing it to form. The world will ſay I have cauſe: for it knows no perſon of whoſe favourable opinion an author may ſo reaſonably be proud.

You were pleaſed to demand of me no more than a ſketch; nor does this attempt

claim any higher title. If it ſhould lead thoſe to think more upon the ſubject, within whoſe province it lies to explain the matter perfectly, and whoſe authority can bring the practice into uſe, I ſhall have done all I preſumed to undertake.

YOUR lordſhip will be pleaſed to pardon this addreſs: It breathes no flattery, for he who writes it has none of their views, whoſe rank praiſe offends even the ears to which it is addreſſed. His whole pride was to ſay how perfectly, and with what true reſpect he is,

My LORD,

Your LORDSHIP's

Moſt obedient Servant,

The AUTHOR.

INTRO-

INTRODUCTION.

MORE deſeaſes may be prevented, and more actually cured by one or the other kind of bathing than by medicines. This the concurrent teſtimony of all ages, and all countries avows: but there may be alſo danger attending the inconſiderate and unſkilfull uſe of either. This is the occaſion of the preſent treatiſe, in which it is propoſed to give in a ſuccinct view what is already known upon the ſubject; and preſerving a middle courſe between the raſh zeal of the advocates for this practice, and their vain terrors who oppoſe it; abſolutely to ſhew wherein it may be uſeful, wherein dangerous; to limit the caſes and preſcribe the circumſtances in which it will do good; and by free cautions againſt its uſe in thoſe wherein it may be miſchievous, to prevent all accidents: to reſtore the original credit of the practice, and to do ſome ſervice to mankind.

THE

THE USE of BATHING.

CHAP. I.

BATHING has doubleſs been coeval with mankind: cleanlineſs and pleaſure would lead them early to it, and the advantages were evident. The cold bath was the firſt; for every pond and river gave the opportunity: and they who uſed it found that they were ſtronger in their bodies, and more lively in their imaginations than thoſe who did not. They found they eſcaped ſickneſs alſo: it was natural to attribute this to the coldneſs, and thence to ſeek for the ſame purpoſe the coldeſt waters. Religion countenanced the practiſe, and purifications with water were made eſſential ceremonies. Fraud followed: for an artful race of prieſts, ſenſible of the good from bathing in extreme cold water, dedicated ſprings to ſaints, and the cures the water

water made were attributed to the patron of the fountain.

WARM bathing followed naturally. The earth in many places ſends out hot ſprings: theſe were more pleaſant to the fleſh in waſhing, and they were therefore more uſed: ſome who had coarſe eruptions on their ſkin were cured by this entirely; in others headachs ceaſed, and in many more complaints of long continuance vaniſhed. One, tortured with the cholic, when he bathed found inſtant eaſe; another who was dumb, from hoarſneſs, ſpoke; and was frighted at the unaccuſtomed ſound of his own voice; a third burſting with ſuppreſſed urine, expecting only eaſe, grew inſtantly relieved of his complaints.

THE effects appeared miraculous; and lying doctors as ignorant as prieſts were cunning, attributed theſe cures to they knew not what minerals impregnating the Spring: ignorant: and deſirous their patiant ſhould continue ignorant that all theſe diſeaſes, and with theſe many more, might be cured by warm water only.

BUT before phyſicians interferred the practiſe ſpread; and became, wherever there were theſe hot ſprings univerſal.

WHERE they were wanting plain reaſon taught their nature, and tutored people to imitate them: common water was eaſily warmed, and this performed the ſervice.

THIS

THIS was all nature taught, and this they found ſufficient: ingenious art, ingenious for the uſes of the artiſt, ſoon introduced a multitude of folly. Thus doctors who had fancied minerals in all the hot baths, becauſe they found them in a few, added them under various preparations to theſe they made art. Iron and copper became general ingredients, and they dreamed ſomething of the vague acid, tho' they had not yet its name. The red hot ſlags from iron-works and copper furnaces were thrown into the water and miracles attributed to them: and hence the unfeeling folly of the phyſicians came by degrees to baths of INFANTS BLOOD.

BUT while we charge barbarous antiquity with theſe abuſes, let us except thoſe nations among whom ſcience flouriſhed, and with it all true knowledge; from whom we have deduced our beſt diſcoveries; and from whom we might borrow many more, if it were as much a cuſtom to ſtudy, as 'tis a glory to pretend to ſtudy them.

THE Greeks conſidered warm baths as warm water; but then they added plain and ſimple things to aſſiſt the intention; bran, ſoap, emollient herbs: no more. And they had fragrant oils and precious ointments to uſe afterwards, which ſerved the two great needful purpoſes, refreſhing the ſpirits, and preventing thoſe miſchiefs which

might

might ot herwiſe have followed ſudden cold.

What theſe were is a point involved in ſome obſcurity, for the originals ſpeak a broken language; and howſoever learned their commentators may have been in words, they were all wholly unacquainted with the things concerned. The Greek plants are leſs known than almoſt any other ſubject of antiquity: with what ſucceſs they have been ſought by the nameleſs author of theſe enquiries, thoſe who have moſt learning will be beſt able to determine: at leaſt they have been ſought with diligence and candour.

While prieſthood, phyſic, fraud, and folly were obſcuring the great light of nature in this inſtance, among people who were diſtinguiſhed by the fine term civilized, honeſt nature taught the Savages of other quarters not only the uſe of cold water, but to roll themſelves in ſnow: and not alone to plunge into the natural warm bath, or make one by the help of fire; but to ſeize whatſoever offered like it.

In ſome places there riſe hot vapours out of the earth, and on theſe they placed themſelves to grow warm by them: when this advantage did not offer they ſeated

themſelves againſt a ſand bank of earth which faced the ſouth. In the middle of a clear hot day; and covering their feet with the looſe duſt, ſtood to be heated thoroughly; in other places they heated turfs; and lay on them, and were covered with them: and elſewhere threw their bodies upon heaps of fermenting dung.

THUS nature led the way to the uſe of bathing, and it was well for the world while ſcience only followed her ſteps. Health was preſerved by the cold baths, before 'twas known diſeaſes could be cured by them; and half the deſtructive legion of chronic complaints were cured familiarly. So much plain reaſon taught, and they were happy who obeyed her guidance.

CHAP. II.

Of the Uſe of Bathing among the Greeks and Romans.

EGYPT in the earlieſt times whereof we have account, adopted and improved the natural uſe of bathing, in both hot and cold water; and from that people probably the Greeks derived its rational uſe, together with their other knowledge. In this caſe as all others, they ſoon became more eminent than their originals: for whatſoever they adopted they improved. In their heroic ages we read they bathed in rivers or the ſea, and there is reaſon to believe tho' facts are handed down from theſe uncertain times very obſcurely, that they diſtinguiſhed the ſalt from freſh water. Even hot baths were as early as the times when Homer lived: perhaps as thoſe concerning which he wrote. Pythagoras taught to his countrymen what he had learned in Egypt of their uſe; and from his time, tho' for ſome ages ſlowly, they were made a regular part of medicine. From thence they were ſoon brought into the liſts of luxury, and then the chaſte manners of that honourable people would not ſuffer them public. Thoſe who had occaſion made them in their houſes, and they were again given

back to the relief of ſickneſs; their natural and original uſe.

Rome borrowed them from Greece. Even the name Thermæ is not of the other origin. They conſidered them as an article of luxury and pleaſure, as much as of medicinal vertue: and after the fatigue of the day they prepared themſelves by bathing, rubbing and anointing, for the table and the pleaſures of the evening: both nations were wiſe enough to know, that which could preſerve might alſo reſtore their health; and, by both the hot and the cold baths were uſed alſo in the cure of diſeaſes. The Greek and Latin medicinal writers equally name them in this light, from Hippocrates downward to the laſt.

The accounts we have of the manner of bathing for medicinal purpoſes are very obſcure, but 'tis moſt probable they proceeded thus. The perſon who was to have the advantage of a warm bath, was led into an antichamber of the ſtove; here he took off part of his habit: when warmed in this place he was led into the ſtove; there he was ſoon made very hot, and being wholly ſtripped he was ſet in a tub, and a quantity of warm water was poured upon his head: after this he plunged into the warm bath; and when he came

came out of this he was rubbed dry, and then anointed with oils.

THIS was the compleat method: but in many caſes a part of the ceremony only was uſed, the warm rooms alone, or theſe and the warm water were eſteemed ſufficient; but always anointing with the oils cloſed the ceremony.

THE cold bathing was conducted with leſs ceremony; but as rationally. The perſon was plunged into the water headlong; then when he came out he was rubbed dry, and afterwards he was anointed with oils.

THESE were the cuſtoms of the Greeks, and from theſe the Romans varied but little. They grew careleſs, and made both kinds of bathing ſlighter and more frequent among thoſe in health: but for the ſick the ſame methods ſtill were uſed. Miſchief happened ſometimes from bathing, as well as often good: we better underſtand the danger, but we have leſs ſenſe of the real advantages; it may be therefore uſeful to endeavour to introduce again ſome of the neglected practices of the Greeks; and to lay down before the public the diſeaſes in which bathing will be a cure; and the danger which may attend its improper uſe.

CHAP.

CHAP. III.

Of the Uſes of the Warm Bath.

PERSPIRATION is a firſt eſſential to health: the obſtruction of this brings on fullneſs, fevers, pains in the head, and a multitude of other diſorders, all which may be removed at once by a proper uſe of the warm bath. The obſtruction of perſpiration ariſes uſually at once from the effect of cold; or more ſlowly by cutaneous foulneſſes: Theſe often begin from a ſtoppage of perſpiration, and they always encreaſe it. In either caſe the warm bath is a cure.

IT relaxes the ſkin and opens the pores, and nothing is ſo effectual in cleaning away every kind of foulneſs. The ſlighter diſorders which riſe from an obſtructed perſpiration, COLDS as we call them, and the whole train of their attendant ſymptoms vaniſh at once, by the effect of a warm bath: this would make the recourſe to it univerſal in theſe caſes, but that there follows the immediate danger of taking cold again: the effect of the chill air being the greater, as the pores have been left ſo particularly open. Our cuſtom is to be put immediately into bed from a warm bath; but this is neither neceſſary

ceſſary nor right, the effect has been produced in the bath, and to what purpoſe ſhould the perſon weaken himſelf, and open the pores yet more by a continued heat.

THE Greeks went from the bath into their heating rooms, and cooled gradually before they went to bed. They underſtood the danger of expoſing themſelves ſuddenly to the cold air which they avoided, and even took precautions that the difference between the air of the bathing room and that of the apartment into which they went ſhould not hurt them. Theſe were rubbing and anointing; and with theſe we, tho' our country is colder, might return from the warm bath into a warm apartment without danger. We ſhould thus have all the advantages of the heat without weakening ourſelves by it; and it would ſet aſide half the need of medicine.

THE uſes of warm bathing among the Greeks, excluſive of the mere conſideration of luxury and amuſement, may be reduced to three. 1ſt. The relaxing of the ſkin and opening of the pores. 2d. The cleanſing of cutaneous foulneſs and cure of the diſorders of the ſkin. 3d. The ſtrengthening the parts, and conveying the virtues of powerful medicines immediately to them.

THE two firſt are plain and obvious; but to the third ſlight readers will object, becauſe it ſeems contradictory: the abſolute effect of warm baths being not to ſtrengthen but relax: yet to this ſeeming argument 'tis eaſy to oppoſe facts. The Greeks were faithful, and they name the effects: and to confirm this, we have in Hoffman, a writer ſcarce leſs accurate than themſelves, a ſingular account of the Caroline baths, which, tho' hot, he ſays, ſtrengthen, not relax the parts, becauſe of the aſtringency of an ochreous earth contained in them.

THEREFORE the thing is practicable: what we have found done in one place by nature, they did by art at pleaſure; and it is certain they might do it better: for the virtues of aſtringent plants are much more eaſily conveyed to water than thoſe of aſtringent earths.

A WARM bath is a general fomentation: we may do what they did, and we have the means: Whatſoever effect a warm fomentation can take upon a limb by means of its ingredients, the ſame a warm bath impregnated with the ſame ingredients may on the whole body. Where the complaint is local we plainly ſee the good effects of medicated water, for fomentations in general

neral are no other; and where the malady is univerſal the ſame good will be attained by a bath made with the ſame ingredients.

WARM water anſwers the common purpoſes alone; and whether this; or the medicated baths be uſed, the ſame precautions will prevent all bad accidents.

WHAT is here advanced is the doctrine of plain reaſon ſupported by antient medicine, I hope it will be ſoon corroborated farther by the modern: I can propoſe it only: for 'tis an age in which ſome think, and others practiſe.

CHAP. IV.

Of bathing for relaxation only.

IN the firſt and moſt natural uſe of warm bathing, which is only to relax the ſkin and open the pores, nothing more need be conſidered than to have a pure light water for the purpoſe; and to avoid cold afterwards.

THE Greeks, whom I would propoſe as models, we ſee, firſt warmed the body gradually, for this practiſe, by the air of a heated room; then poured on warm water, and immediately gave the bath: then after rubbing dry, they uſed their oils: It will be an addition to our common practice to obſerve this gradual preparation for the bath; and it is worth while to enquire diligently after the Compoſition of thoſe medicines, which they have mentioned as of ſo much importance.

THE effects aſcribed to them by candid writers, ſhew they deſerved that praiſe: but as to the compoſition of them we are altogether ignorant, and negligent; neither affecting to know them, nor attempting to imitate them. We want them more than they did:

for

for our climate being colder, the danger of taking cold, which they were invented to obviate, is with us greater.

CHAP. V.

Of the Grecian oils and ointments.

IF we would learn any thing truly of the oils and ointments uſed by the antient Greeks after warm bathing, we muſt firſt diſtinguiſh them from thoſe employed upon different occaſions. They had in all three kinds: the firſt were an article of luxury, and in theſe only fragrance was conſidered; the ſecond kind were for thoſe who uſed great bodily exerciſe; and the third for health. Theſe laſt alone were for the uſe of thoſe who bathed.

THE fragrant ointments came in at all great entertainments with the ſecond courſe, when the gueſts dreſſed themſelves in flowery garlands; the ſecond ſort were very ſimple, and were furniſhed at the public expence; the third alone employed the care of the phyſicians. Theſe were compoſed with ſo good a choice of the ingredients, and ſo much care, and ſuch perfect art in compounding, that it would be well if modern pharmacy would copy them.

The receipts for ſeveral of theſe are preſerved by Dioſcordes; but the earlieſt and moſt celebrated muſt be traced much higher. Theſe reſearches are ſo ſlightly practiſed now, that men think it a great thing if they can quote Pliny. An author is produced as an authority whoſe errors are more numerous than his paragraphs: for often one of theſe has been compiled from half a dozen former writers; no two of whom were of the ſame opinion. In the preſent inſtance, if we take this collector's word we ſhall believe the Greeks adopted Perſian cuſtoms only in this matter; and that the firſt cheſt of ointments their country ſaw was taken by Alexander in the tent of Darius.

Where Pliny found ſuch a piece of hiſtory none knows, but 'tis aſtoniſhing he ſhould adopt it. Ointments of theſe kinds are named by authors who wrote long before the time of Alexander; and the Greek comedies, of the earlieſt date, rally this piece of luxury. Alcæus Sappho and Anacreon we find plainly knew them, and ſpoke of them as things in common uſe: Sophocles ſcents with theſe precious unguents his Venus, and anoints his Pallas: the verſes of Archilochus named them; and it would be ridiculous to think the ῥοδοεν ελαιον of Homer meant any other

other than an ointment of which roſes were the baſe, and the receipt of which is yet extant in Dioſcordes. μυρον is the more common term, but they meant nothing elſe alſo by their θυωμα.

The Romans had the like ointments early; and were extravagant in them to an exceſs: they imported ſuch as they fancied Aſia produced better than their own, after the defeat of Antiochus; and it was an article of luxury, carried ſoon to ſo high an abuſe, that the cenſors paſſed a ſolemn ordonance that no exotic oils ſhould be brought into the country.

These were the compoſitions with which Toti madebant, as their Poets ſpoke it; and theſe only were interdicted. They had at home the choiceſt ſaffron, and the drugs for many others; and they were at liberty ſtill to to import myrrh and ſpices, the principal ingredients of the reſt, uſeful in the preſervation of health. Theſe they had learned from the chaſte and hardy Greeks: others from ſofter, and effeminate nations.

Among the oils and ointments ſacred to health, the principal were thoſe which made a part of the bathing operations; by which they

they prevented all the dangerous conſequences that could have attended the warm bath; and availed themſelves of all its poſſible benefits.

THEIR intent in theſe compoſitions was to ſtop the pores, warm the body, and refreſh the ſpirits. The very nature of the oil anſwer'd, in a great meaſure, the firſt purpoſe; the warmth of the ſpices did the ſecond; and the natural fragrance of theſe and the reſt of the ingredients, took the place of Aſiatic luxury in performing the laſt. We in our baths want theſe helps; and 'tis to the inventors of the receipts we are to look up for them.

THE general ingredients were oil and ſpices: and the uſual method of compoſition was this. They boiled the common ſpices in the oil, and afterwards added the more rich and fragrant; cautious that their virtues would have been loſt if added before boiling. They were uſually compoſed of many ingredients; and had their names from the principal. Sometimes they made them by inſolation, expoſing the oils and ingredients a long time to the ſun, to anſwer the purpoſe of fire: to ſome they added a little wax; and ſometimes, if we believe Galen, reſin: to

others

others alſo they plainly added vinegar. The χρισματα as they expreſſed themſelves were thoſe which had wax, and were to be rubbed into the fleſh; and their αλειμματα were ſuch as had only the oils and ſpices, and were juſt poured upon the body. The latter were properly oils, and the former ointments.

We ſhould do well to imitate the care wherewith the Greeks ſelected their ingredients. The oil for this purpoſe was preſſed from unripe olives; and had therefore an aſtringency, which no common oil has: and as they found this neceſſary quality was loſt after a time, the oil mellowing with keeping, they never uſed it except freſh. We know the danger of cold after a bath is from the relaxed ſtate of the ſkin, and extreme openneſs of the pores; we underſtand oil fills them, and that way prevents taking cold: but we ſee alſo the Greek oil conſtringed them; even before it had the virtue of the ſpices.

The oil in moſt frequent uſe with the Greeks after bathing was the ελαιον ροδινον, the oil of roſes. The compoſition we have in Dioſcordes, and it was excellent. The ſingle red roſe was the flower uſed in this; it was taken juſt in the bud, and

and only the red put in, the white heel being cut off becauſe leſs aſtringent: theſe roſe buds were preſſed to pieces in the hands, anointed firſt with honey. They were put into this oil of unripe olives: as many were uſed as the oil would contain; and they were worked about in it: after this they ſtood all night, and in the next morning they preſſed out the oil. They added then freſh roſe buds, in an equal quantity, and managed them in the ſame manner: they repeated this to the ſeventh time. To this oil they added ſome more of the ſame kind ſcented with ſchænanth, by boiling that ingredient firſt in oil and water.

We have no ſuch compoſitions as this now made. Thoſe who prepare medicines have not the Grecian induſtry, nor thoſe who preſcribe the receipts, the Grecian knowledge. We have an oil of roſes: but how is it made? roſes are boiled in oil till they are criſp, and the oil is then preſs'd out. The preparation is eaſy, but having no virtue it is neglected. Thoſe who make medicines ſhould be told this ſeven times repeated maceration of the Greeks gives ſeventy times the virtue of one boiling; and their directors ſhould alſo know, that he who firſt ordered the breaking of the roſes to be performed

formed with hands anointed with honey, knew there was a peculiar power in that ſubſtance of diſſolving the beſt part of the roſe, and making it mix with the oil.

We ſee how things incapable of mixture by themſelves are brought to it by the addition of ſome third ſubſtance, the yolk of an egg thus mixes turpentine and water; and the volatile alkalies mix water and oil: Honey has the ſame effect in mixing oil with the moſt perfect and effectual part of this flower. It is originally itſelf a vegetable ſubſtance, and has the quality of uniting the oleaginous and aſtringent parts of other vegetables.

We ſee the path we are to follow if we would recover the advantages of bathing: we muſt purſue their ſteps who firſt diſcovered them. Our oil of roſes wou'd act merely as fat: But this is ſomething more. The unripe oil has its own auſtere quality, and by this repeated maceration it wou'd have all the aſtringency of that noble flower. We cannot well ſcent it with ſchænanth, for the light flavour of that herb is loſt in drying: but as they expected only a ſcent from this, we need not lament the loſs: a very ſmall quantity of winter's bark boil'd the ſame

way wou'd anſwer its purpoſe; or the medicine wou'd have equal effect without it.

THUS we may ſupply ourſelves with the plain and familiar oil uſed in the Grecian and Roman baths: and we may for the delicate or curious go much farther. Great Perſons among them us'd on theſe occaſions oils or unguents approaching to the nature of thoſe imported from the Aſiatics, for luxury. Theſe were cordial as well as properly aſtringent: for it is certain cordials may in a certain degree, be conveyed by the ſcent.

AMONG their coſtly ointments, the principal were three: they took their names from ſpikenard, cinnamon, and ſaffron. The firſt and laſt of theſe were merely articles of luxury; but that which had its name from cinnamon, was an invention of Theophraſtus; and he, who was too great and honeſt to encourage the follies of his countrymen, meant it for uſe after bathing. It long continued the firſt and moſt reputed unguent for that purpoſe. According to the accounts extant, concering it 'twas made thus.

Grind to a fine powder four ounces of the pureſt myrrh; add to this three ounces of thin

thin honey, ſuch as runs freely from the comb, rub theſe a long time together, adding ſome juice of the bloſſoms of the vine.

These flowers of the vine were what the old Greeks called ænanthe, and 'twas the plain ſenſe of theword οινάθη. Some raſh tranſlators fancied they meant the plant which we call now ænanthe, the water dropwort. They made an unguent from rough oil and bloſſoms of the vine alone: but the moſt judicious prefer'd the ῥοδινον to that; and uſed thoſe flowers only in this compoſition.

When the myrrh honey and juice have been a long time worked together, add oil of the ben nut (this was the famous βαλανινον) two quarts: mix theſe, and then ſtir in of coſtus and amomum, each one ounce, bruiſed, and ſchænanth cut ſmall, half an ounce; put in a pint of water, and boil the whole till the water is evaporated. Powder three ounces of choice cinnamon. Cover the ſides and bottom of an earthen veſſel with honey; put into it the powder of cinnamon, and then ſtrain in the oil from the other ingredients. Expoſe this to the ſun a month: then add one ounce of more cinnamon powdered; let it ſtand ten days longer, and then ſtrain it off.

THIS with the common qualities of oil, had a ſufficient aſtringency, and a cordial virtue. This the great perſons among the Greeks uſed when they aroſe from the bath; and prepared for their evening entertainments: Their ſlaves rubbed it all over their bodies. It was expenſive, but 'twas well worth the Price. The receipt here given is not any where entire; for it was among the loſt works of Theophraſtus; but we cøllect it piece meal among the ineſtimable remnants of antiquity. Dioſcorides has an ointment of the ſame name, but it wants ſome of the original ingredients; and ſeems an imperfect receipt only of one of the luxurious unguents of the ſoft Aſiaticks.

CHAP.

CHAP. VI.

Of the Uſe of the warm Bath in England, with the Grecian Ointments.

BEFORE we proceed to the other uſes of warm bathing, let us conſider what might be the benefit of the practice, with this aſſiſtance, in the moſt common caſes.

COLDS are very frequent from the irregular weather of our climate: they are troubleſome and painful in themſelves; and they bring on three fourths of the other diſeaſes. A warm bath will be a certain cure for theſe; and this ointment will prevent all danger.

LOWNESS OF SPIRITS is another national diſorder. This riſes often from repletion only; and this will be always cured as infallibly by the ſame practice.

HEAD-ACHS are almoſt as common; and often they are inveterate. We know, that placing the feet in warm water frequently cures them: a compleat warm bath wou'd do it always.

We ſhall treat preſently of thoſe other diſorders, which may be cured by warm bathing; the perſon being ſecured from danger by one of theſe ointments.

For the common purpoſe bagnio's muſt not be uſed, for there will be danger always in returning from them. The bath muſt be at home: and nothing is ſo eaſy. Let the bathing tub be large enough, let rain water be uſed; or if that cannot be had, any ſoft water; and let the perſon go into it between ſeven and eight in the evening.

He ſhould remain in it about twelve minutes; then let warm cloths be ready to wipe him dry, and with his own hands let him rub over his body with a little of one or the other of theſe ointments. This ſhou'd be the common practice; and for this uſe, the cinnamon ointment is moſt proper. Or when an extream cold, or a deſperate head-ach require ſtaying longer in the water, the roſe oil ſhou'd be uſed.

After rubbing with this, he ſhou'd put on eaſy and warm cloaths, and going into his dining-room, warmed by a good fire; wait there for ſupper.

If there were only pleaſure meant by this, it would be excellently worth the trouble; for the eaſe and refreſhment which follow, are not to be deſcribed: chearfulneſs and a good appetite attend uon it; and there will be leſs danger even in too much wine, after this, than at any other time.

If every gentleman in England wou'd thus far copy the manners of the Greeks and Romans, he would feel what he ſo often hears, that they were the happieſt people in the world.

CHAP.

CHAP. VII.

Of the Uſe of the warm Baths, with the aſſiſtance of the Smegmata of the Greeks.

WHEN cutaneous diſeaſes are to be cured by the warm bath, the firſt article is perfectly cleaning the ſkin; and to this purpoſe it is eaſy to add ſome ingredient to the water, which will aſſiſt. The Greeks, whom I would make our maſters in this article, had many ſuch, exceeding one another in power; which they uſed ſeverally according to the obſtinacy of the diſorder. Theſe they called ſmegmata: and to theſe it will be proper we have recourſe for the ſame ſervice. The mildeſt of them were the chaffy ſubſtance, ſeparated from the pulſe kinds, as bran from the flour of wheat. Of all the pulſe kind, they prefer'd for this purpoſe the cicer or chich: this was their Erebinthos, ſo celebrated and ſo juſtly. We know the effect of bran; but this has much more. They ſeperated only a part of the meal from this, and beating up the huſky remains into a paſte, with a little water, they uſed this as ſoap. The perſon after he had been ſome time in the warm water, to ſoften the ſcurff and other foulneſs, rubbed himſelf gently with this paſte of the chich

chich bran, and letting it melt off with the water, waſhed himſelf, and then rubbed on more of it. Thus by degrees the foulneſs was got away. It was not the work of one day or of two, but they were contented to bring it on by ſlow degrees. After this had been done a week, or more, they began ſcraping the whole body while in the bath, with knives, whoſe blades were of gold. This perfected the cleanſing of the ſurface, after the opening of the pores by the bath, as we ſhall ſhew in the next chapter.

When this was not ſufficient, they uſed alſo an alkaline ſalt. This has been little underſtood, for it was called an earth. There riſes at this time upon the ſurface of the ground, a ſalt of the fixed alkaline kind, in many parts of the eaſt: they have it about Smyrna now, and it is called ſoap earth, becauſe it anſwers the purpoſes of ſoap; the principal ingredient of which is a fixed alkali.

A ſmall quantity of this ſalt was diſſolved in the water of the bath; and the chich bran was uſed as before, which with this aſſiſtance had double effect. It is the quality of the fixed alkaline ſalts to ſoften water, and a ſmall quantity of ſome of them ſhould

always be added, when no ſufficiently ſoft water can be had.

It would be eaſy to obtain theſe Ingredients, tho' they are not at preſent in common uſe; and it would be highly proper: I wou'd recommend not only the ſenſe and ſpirit of the Greek inſtruction, but the very letter. One alkaline ſalt may indeed ſerve this purpoſe, as well as another, for there is very little difference between them: but it is not ſo with regard to the farinaceous vegetable ſubſtances. A little pearl aſhes may be uſed in the place of the ſoap earth, but we have nothing that will ſupply equally well the place of the cicer.

CHAP.

CHAP. VIII.

Of the Virtues of the Grecian Cicer.

THE mealy part of this pulſe is the ſoft-eſt of all farinaceous powders; and the ſkins have not the harſh and huſky nature of bran, or of the hulls of oatmeal; every one knows the rinds of corn are hard: the chich is of the pea kind, and its ſkin is naturally ſoft and tough. It mellows in the warm water, and becomes extremely fit for rub-bing on the ſkin; and its emollient quality is laſting.

'TIS eaſy to be raiſed in our gardens; being as hardy as the common pea: and there is another virtue which it poſſeſſes in an eminent degree, and which ſhould re-commend it farther: It may be eaten as peaſe; and is the moſt ſtrengthening of all foods. Its peculiar virtue is as a provoca-tive to venery. This it does ſafely; not by ſtimulating the organs, but by ſupplying the juices, therefore the uſe of it is innocent, and the benefit is natural and laſting. Men whoſe deſires outlived their faculties among the old Greeks, prolonged the ſeaſon of delight by this pulſe, many years: and if a greater in-ſtance may be given of its effects from their time

time to the preſent, it is in thoſe countries where the uſe is known, and where it is given to ſtallions, when too much exhauſted; and always with ſucceſs. The old Greeks eat theſe Chiches ſtewed in gravy; they appeared at all general entertainments, and this was called the old man's diſh. Young people were aſhamed to be ſeen eating of it; they thought it acknowledged want of vigour.

The fruit in the pod is ſometimes white, ſometimes red, and ſometimes black; the red was always choſen for the table for this purpoſe, and it obtained among them the name Cicer Venereum the Povocative Chich. The ſeeds may be had with us: but as our people through ignorance or fraud, often ſell lentills under their name, it will be proper to add a deſcription and a figure of the plant, that thoſe who wiſh to have the benefit of its virtues, may not be diſappointed. It grows to eighteen inches high, with a weak, yet hard ſtalk: the leaves are of delicate pale green, and the flower is crimſon; the pods are bloated and the ſeeds are red. If it be ſown in April in a common kitchen garden, there will be many gatherings during ſummer; and if a quantity of the chiches be dried as we do peaſe for keeping, they will preſerve all their virtue.

Cicer Venereum.

CHAP. VIX.

Of the medicated Baths of the Antients.

WHEN more was required from bathing than opening the pores and cleanſing the ſkin, the antients uſed ingredients proper for the relief of perſons in ſuch particular caſes, and made their baths, as has been obſerved before, a kind of general fomentations.

In caſes of cutaneous foulneſs, which did not yeld to ſingle bathing, they infuſed the roots of *docks* and *figwort* in the water: where more ſoftening was required, they had recourſe to large quantities of mallows; and for extream weakneſs, they uſed myrtle. The wood of the Juniper was alſo famous baths for pains.

Nothing can be plainer then the reaſonableneſs of this practice: and it would be an honour to our phyſicians to introduce and recommend it. This is their province: the ſubject here is bathing in the general; and it wou'd be departing from the purpoſe to enter upon the medicinal additions for peculiar caſes.

CHAP.

CHAP. X.

Of the Dangers which attend warm Bathing.

THE principal and moſt obvious of theſe is taking cold afterwards; which 'tis eaſy to avoid: But there are alſo particular conſtitutions with which the Practice will not agree; and ſome diſorders in which 'tis hurtful. More is ſaid of this by ſyſtematic writers than is true: but what experience ſeems to ſhew is this.

IN all hectic habits it is hurtful: in the jaundice it has been known to do miſchief; and in the dropſy it would be madneſs to think of it; nor ſhould it be uſed by any, even by thoſe who are well, in times of contagious diſorders.

THESE are the caſes wherein the warm bath never ſhould be employed; but with theſe exceptions it may be recommended generally.

THE caſes wherein it may be ſerviceable, are many. Hyſteric complaints will be cured by this without the help of medicines; and hypocondrical caſes in men, as they are nearly

nearly allied to theſe in their ſymptoms, give way to the ſame remedy.

THERE is no headach but may be cured by it: and if it were more practiſed in England, we ſhould hear of fewer apoplexies.

THE convulſive aſthma, which mocks the common remedies, will be cured by this.

MORE has been ſaid in favour of its efficacy: but thus much ſure experience warrants. More may be true; and farther experience may hereafter equally confirm it: in the mean time this is enough to recommend the practice. Indeed if there were no other benefit to be received from it, the certain relief it affords in habitual headachs no one of which ever withſtood it, were ſufficient to authorize all here ſaid in its favour.

CHAP.

CHAP. XI.

Of Cold Bathing.

THE cold bath, though of vaſt and various uſe, is a more limited ſubject: for the plain and ſimple plunging into cold water is all. Here need no ointments, nor no ſmegmata, the immediate action of the water upon the body is the whole; and there is no danger of cold afterwards.

YET even here there muſt be ſome caution: for whatſoever can do good, may alſo do harm; and generally the power of miſchief is proportioned to that of advantage.

NOT only the phyſicians of antiquity recommended the cold bath; but all their rational authors, in whoſe way it came to mention the ſubject. The ſea and rivers have been cold baths from all time: but thoſe are better which are covered from the ſun, and fed immediately from the living ſpring. The coldneſs is all, and therefore the more cold, certainly the better. They talk idly who call in mechanic principles, and meaſure the

the denſity of the atmoſphere, and the preſſure of the water. The immediate effect of plunging into cold water, is a ſudden and violent contraction of the fibres: this may naturally produce all the great effects we find from the cold bath; and do the miſchief alſo which we ſometimes hear from its improper uſe. Reaſon is the beſt guide in matters of health; and when her doctrines are confirmed by experience, ſhe is placed above the reach of error: Thoſe who go farther fool themſelves; and it were well if that were all, but where the doctor doats the patient dies.

'Tis certain that cold bathing gives relief in very many and deſperate caſes, where all medicines fail: nor is its power leſs in preventing others

Which of the various maladies, whereto this weak frame is ſubjected, do not ariſe from, or may not be aggravated by the effect of colds? Theſe, cold bathing obviates entirely. It ſtrengthens the whole body, and defends it from thoſe injuries of the weather to which our fickle climate makes us ſubject hourly. 'Tis therefore a practic uſefulevery where, yet in a manner appropriated here.

In regard to particular caſes, we ſee daily that pains and ſickneſs, lowneſs of ſpirits, and the moſt dejecting weakneſs which oppreſs people who are accuſtomed to warm rooms and delicate management, are all cured by the cold bath; the perſon ſcarce believing that he is the ſame man. His mind ſeeming to have ſhared the advantage of his body; chearful good humour ſucceeding pining peeviſhneſs, and vigour faintneſs.

In thoſe diſcharges which remain after frequent or ill cured venereal diſorders, there is nothing equal to the cold bath. Balſams and aſtringent electuaries, vomits, and ſtyptic injections, have in many caſes been uſed even years in vain; when a few days of this practice have made a perfect cure.

That miſerable weakneſs which waſtes the ſtrength of ſome young men, from a different and leſs excuſeable cauſe, which robs them at once of the enjoyments and advantages of marriage; and in the end often entails upon them epelipſies, is cured conſtantly and certainly by this; injecting the cold water after bathing.

We know what cures, indeed what miracles are recorded of the famous Pfeffer

WATER on the ALPS, a remedy for half the diſeaſes to which men are ſubject: many have tried, and ſeveral among them who diſbelieved; but they have found it true. The water of this celebrated cavern is clear and taſteleſs; nor could thoſe who wondered at the cures which it performed, ever diſcover any ingredient in it, to which they ſhould attribute them. The ſagacious Scheukzer foil'd the famous Arabian, he found the water was mere water, and that cold bathing was the myſtery. The place where this ſtrange flood burſts from the rock aſſiſts; for 'tis ſo high upon the mountain, that the air itſelf is colder than below, and the ſpot where nature has provided the firſt reſervoir of it is in a hollow, open to the coldeſt winds, but ſo defended to the Southward that the ſun never ſhines into it.

TRUTH and plain reaſon therefore give to cold bathing, all the virtues of this famous ſpring; and they are no ſmall addition to the received and certain number of the benefits of cold baths. Thoſe who would know theſe perfectly muſt try: they need not viſit the frozen Alps, nor any of the other famous fountains; ſpring water kept cold, will work as many wonders.

F I N I S.